OR, AN

ESSAY

To Promote

Good-Husbandry

IN

Hard and Difficult Times:

Being, in part,

Advice from a Gentleman, to his Son a Tradesman in *London*.

Lately communicated by way of Letter.

Nec quicquam sapit, qui sibi non sapit.

LONDON,

Printed for *Eliz. Whitlock*, near *Stationers-Hall*, MDCXCVII.

gift of
W R Burt
11.27.35

A Word in Season:

OR,

An ESSAY to Promote *Good-Husbandry*, &c.

THAT great States-man and Lord Treasurer *Burleigh*, in Queen *Elizabeth's* days, thought fit to give to his Son these prudent Precepts following, among others; *viz.* First, (says he,) as touching the Government of your House; Let your Hospitality be moderate, equal to the measure of your Estate; and beware you spend not above three parts of the four of your Estate and Revenue, nor above one third part thereof in your House; for the other two thirds will but defray Extraordinaries, which always surmount your Ordinary by much: for otherwise you shall live like Beggars, in continual Want; and the needy Man can never live happily nor contented, being broke and distracted with Worldly Cares.

Banish Drunkenness out of your Houses, and affect him not that is in love with it; for it is a Vice that impairs the Health, consumes Wealth, and transforms Man into a Beast; a Sin of no small rank, and ordinary station, and that never walks unattended with a train of Misdemeanors at the heels.

Beware of Suretyſhip for your beſt Friend: For he that payeth another Man's Debts, goeth the way to leave other Men to pay his, and ſeeketh his own overthrow.

In borrowing of Money, be evermore careful of your Word; for he that hath a care to keep day of Payment, is Lord Commander (many times) of another Man's Purſe.

Strive not to enrich your ſelf by Oppreſſion or Unlawful Gain; for a little evil gotten, ſhall not only melt away it ſelf like Dew before the Sun, but likewiſe ſhall conſume with it ſelf alſo that which was more lawfully acquired. How then ſhall it melt away in haſte, when all the whole Lump is corrupted with Injuſtice and Wrong? And alſo, as for ſuch an one, if he die rich, well he may have Mourners to his Grave, but he ſhall be ſure to find few Comforters at his Judgment.

Be Studious and Induſtrious in thy Youth; knowing that if by thy Labour thou accompliſheſt any thing that is good, the Labour paſſeth away, but the Good remaineth to thy uſe and comfort: and it is leſs pain to be Studious in Youth, than a grief to be Ignorant in thy Age.

And as to Society; conſider, that corrupt Company is more infectious than corrupt Air; therefore be adviſed in thy choice.—If the Good keep company with the Good, both are made better; if the Evil with the Evil, both are made worſe: for, according to the Proverb, *Such as the Company is, ſuch is the Man.*

Strive to ſubdue thy Appetites and Affections, and forbear what-ever is dear unto thy Body, being any way prejudicial to thy Soul.

Live vertuouſly and honeſtly, that thou mayſt die patiently and comfortably: for who lives moſt vertuouſly, will die moſt willingly.

Afflict

Afflict not thy Body with too much unneceſſary Phyſick, but furniſh thy Mind with Knowledge, Vertue and Goodneſs; and ſo to be prepared for a time of Affliction, and time of Exerciſe. And ſurely that Man's End ſhall be eaſie and happy, whom Death finds, although with a weak Body, yet with a ſtrong, vertuous and healthful Soul.

He is worthy to fall, who tempts himſelf; and therefore ſhun the Occaſions of Evil, and then thou haſt half overcome thy Enemy.

Labour to keep a good Conſcience for thy Comforter; for he that is diſfurniſhed thereof, hath Fear for his Bed-fellow, Care for his Companion, and the Sting of Guilt for his Torment.

In all thy attempts, let Honeſty be thy aim; ——— and forget not in thy Youth to be mindful of thy End: for though the Old Man cannot live long, yet the Young Man may die quickly.

Be ſtedfaſt in thy Promiſe, and conſtant in a good Reſolution. ———

Now, as to the Employment of a Soldier; he that ſets up his reſt to live by that Profeſſion (in my opinion) can hardly be an honeſt Man, or a good Chriſtian: for that every War is of it ſelf unjuſt; the good Cauſe may make it lawful. ——— Beſides, Soldiers in Peace are as Chimneys in Summer, or like Dogs paſt hunting, or as Women when their Beauty is at an end.

Unto which, I think, I may not improperly add that famous Saying of the Great Man, Monſieur *Monluc*, Marſhal of *France*; *viz.* But that the Mercies of God were tranſcendent and unlimitted, we Soldiers, (ſays he,) and Men of Arms and War, could never be ſaved; in regard of our Profaneneſs, and Debaucheries, and Wickedneſs, and of our Rapine, Cruelties and Devaſtations which accompany us.

Another worthy Author tells us; Good-Husbandry may well ſtand with great Honour, as Breadth with Heighth. And I may add, With great Charity to the Poor.

Accordingly it is related of that noble Peer of this Kingdom, the Earl of *Darby*, in Queen *Elizabeth's* days, who by his Thriftineſs repaired his Eſtate, yet was famous for his Hoſpitality and Charity; His Houſe was a College of Diſcipline, —— and who always furniſh'd the induſtrious Poor with Work and Employment; who is ſaid, once a Month to look into his Income, and once a Week into his Disburſements, that none ſhould wrong him, nor be wronged by him.

As alſo it is related of that worthy Prelate, Biſhop *Mountague*, in King *Charles* the Firſt's Reign; That as Nature had enclined him to Magnificence; ſo his Vertue had enclined him alſo to Frugality.

One hath well ſaid, That Frugality is the Left-hand of Fortune, as Diligence is the Right. And the witty *Italian* hath this common Proverb, *That if Frugality be a Vice, it never diſinherited any Man.*

But it is worthy of our further Conſideration (I humbly conceive) that old Saying, *Nunquam proſpere ſuccedunt res humanæ ubi negliguntur Divinæ*; (*i. e.*) That worldly Affairs are never long proſperous and ſucceſsful, where God and Religion are neglected. And accordingly in our *Engliſh* Proverb; *That Prayer and Provinder hinder no work, but rather further it.* And above all, let us often think of our bleſſed Saviour's words; *That man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God*, Mat. 4. 4. Deut. 8. 3. As alſo of thoſe words of *Solomon*, Prov. 10. 22. *The bleſſing of the Lord maketh rich*, (and with this great advantage annexed to it,) *It adds no ſorrow with it.* This therefore is of great advantage to us, and in this lies our Good-Husbandry, even for the things of this life, the bleſſing of the Moſt High upon our Riches, and upon all our Affairs.

But

But the higheſt piece of Good-Husbandry conſiſts, doubtleſs, in principally minding the preſent and future Advantage and Welfare of our Souls and Minds, (which is truly our ſelves.) And to inſtruct in this Good-Husbandry was a great and principal end of our bleſſed Saviour's coming into the World, both of his Doctrine and Example: for as he tells us, *Mat.* 16.26. *What will it profit a man to gain the whole world, and to loſe his own ſoul*, &c. And, *Seek the kingdom of God firſt of all* (ſays he) *and his righteouſneſs*, and then we have our Saviour's aſſurance, *that all theſe things of the world ſhall be added to us*, *Mat.* 6. 33. ſo far as his wiſdom thinks fit and convenient for us.

Excellent therefore is that advice purſuant to our bleſſed Saviour's aforeſaid, contained in this Latin Verſe; *Omnia ſi perdas, animam ſervare memento*; (*i.e.*) In the loſs of all that thou haſt, be ſure to ſecure thy Soul, and its eternal Welfare.

I ſhall proceed with the Advice of the great and wiſe Heathen Philoſopher *Ariſtotle*, who ſtates that to be the moſt deſirable proportion of all worldly Felicities and Enjoyments, which is moſt conſiſtent with Men's devoting themſelves to the buſineſs of Religion; and that to be either too much, or too little, of Wealth, Honour or Power, *&c.* when Men are hindred in their Meditations on God, or their Worſhipping of him.

And no wonder a late Author bewails the Folly and Ill-Husbandry of Men; *viz.* Alas (ſays he) Man would only live, and cares not to know how to live well. That which a Man ſhould eſpecially and only know, is that which he knoweth leaſt, and cares leaſt to know.

Now, why may not I here add, and not improperly alſo, (as a principal piece of *Good-Husbandry*,) That great Vertue of Honeſty and Integrity of Heart and Life, according to that excellent Aphoriſm and wiſe Saying, *Sola honeſta utilia*, (*i. e.*) Only honeſt things are

profitable: And more-eſpecially when honeſt *Socrates* uſed to curſe thoſe who ſeparated Profit from Honeſty.

Piety holdeth (ſaith one) the firſt place in the rank of our Duties: It is the moſt noble Vertue, and concerneth Religion, and the Worſhip of God, and is a thing of great importance; whence it is dangerous, and yet very eaſie to err, and be miſtaken therein.

Religion loveth and honoureth God, ſettles a Man in Peace and Reſt, lodgeth in a liberal, free and generous Soul; but Superſtition (ſaith he) on the contrary, is a frantick Error, (as St. *Auguſtine* ſaith,) It feareth Friends, corrupteth thoſe that love it. It is the diſeaſe of a weak Mind, which being infected therewith, can never be at reſt. And *Varro* ſaith of it thus; Religious Men fear God for Love; and the Superſtitious for Puniſhment.

Now, true Religion (ſaith another worthy Author) is in truth the ſtrongeſt exciter to the vertue of Integrity, fixing and engraving it upon the Heart of Man; making ſuch deep impreſſions thereof upon the Soul, that a Man ſhall even preferr Death, to the foregoing of his Duty.

And alſo Monſieur *Charron* tells us; That the end and effect of true Religion, is, faithfully to yield all the Honour and Glory unto God, and all the Benefit unto Man. We are to ſerve God with our Heart and Spirit, anſwerable to his Nature. And the moſt acceptable Sacrifice unto God, is, an innocent Soul, a harmleſs Life. A pure Mind is the beſt Service of God; the moſt religious worſhiping him, is, to follow him, to imitate him. Yet nevertheleſs, we are not to contemn and diſdain the Outward Publick Worſhip of God, which muſt be an aſſiſtant to the other. To be brief: We muſt think, ſpeak and deal with God, as if all the World did behold us; we muſt live and converſe with the whole World, as if God ſaw us: and we are not to

ſeparate

ſeparate Piety from Honeſty; for the one cannot be without the other entire and perfect. Now (ſaith he) here are two Rocks whereof we muſt take heed; for there are ſome who wholly give themſelves to the Worſhip and Service of God, taking no care at all of true Vertue and Honeſty, whereof they have no taſte; a Vice noted as natural to the Jews, who were ſo beſotted with this Outward Devotion, placing their Confidence therein, that they thought themſelves diſcharged of all Duty; yea, they were made more hardy hereby to do any wickedneſs: From whence aroſe that Proverb, *An Angel in the Church, and a Devil in the Houſe:* nay, they make Piety a Cover for Impiety: — they alledge their Offices of Devotion, to extenuate or make recompence for their Sin and Iniquity. Others there are quite contrary, who make no account but of Vertue and Honeſty, little caring for any thing that belongs to Religion; a fault of many Philoſophers, and which is likewiſe too common among our Atheiſts. Now, the firſt is far more eaſie, and of greater ſhew, and the fault of vulgar Spirits. The ſecond is far more difficult and laborious in the performance, of leſs ſhew, and is the fault of the more gallant and generous Spirits. The Phariſees were religious and wicked; and ſome of the Philoſophers were good and vertuous, but yet irreligious. And, alas! may it not be ſaid, What execrable Wickedneſs hath Zeal for Religion brought forth? ſo much is God injured and abuſed: For the unjuſteſt War that hath ever been in the world, Religion incontinent hath been brought to ſtake to defend it; according to that Saying, *Tantum Relligio potuit ſuadere malorum*; (*i. e.*) Nothing but the pretence of Religion, that could have prevailed with Men to have been ſo wicked as they have proved. But he that hath Religion without Honeſty, I will not ſay (ſaith he) that he is more wicked, but far more dangerous than he that hath neither the

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one or the other: Not that Religion teacheth us, nor any way forwards wickedneſs, (as ſome fooliſhly affirm;) but the reaſon is, that, having no taſte, nor image or conceit of Honeſty, but by the Imagination; and for the ſervice of Religion; and that thinking that to be an honeſt Man, is no other thing, than to be careful to advance Religion, they believe all things whatſoever, be it Treachery, Sedition, Rebellion, Treaſon, or any other Crimes, to be not only lawful and ſufferable, being covered with Zeal and Care of Religion, but alſo commendable and meritorious; yea, worthy of Canonization, if it ſerve for the progreſs and advancement of Religion, and the overthrow of their Adverſaries.

And the ſaid Mr. *Charron* alſo ſaith; That the fear of a preſent Evil to fall upon us, ſtirs up in us Choler and Courage, which are Paſſions ſtrangely violent, and wholly pervert Reaſon: and beſides, he that hath a meaning to go aſtray, believes every thing as he would have it, and not as it is indeed. Accordingly, heretofore, Dr. *Stillingfleet*, when Dean of St. *Paul*'s, in one of his printed Sermons, tells us; That no Man will ſooner affirm a thing to be falſe, than he that knows it to be againſt his Intereſt to believe it to be true. And even Old *Geofry Chaucer* long ſince hath told us; That *Engliſh men*, what they not like, they will never underſtand.

But the ſaid worthy Monſieur *Charron* afore mention'd, tells us; That there is in a wiſe and good Man a true Honeſty and a true Piety joined and married together, and both of them compleat and crowned with the Grace of God, which he will deny to none that ſhall *ask it of him* Mat. 15. 11. Mar. 7. 11. As St. *Auguſtine* ſaith, *Deus dat ſpiritum ſanctum petentibus eum, (i.e.)* God giveth his Spirit to ſuch as heartily ask it of him.

And another telleth us; Man is a ſtrange kind of noxious Animal very miſchievous without Religion and Honeſty: for of all the goods that are in Man, Vertue and

and Honeſty is the firſt and principal, and which doth excel Knowledge and Dexterity; and we cannot but confeſs, that the Will where Vertue and Goodneſs lodgeth, is of all others the moſt excellent: for in truth, Honeſty is a lightning Ray of the Divinity, a ſtream and dependant on the Eternal Law; which is God himſelf and his Will. As nothing can be juſt, which proceedeth not from Reaſon; ſo true Honeſty is free, manly, generous, pleaſant, chearful, equal, uniform, and conſtant; not altering its pace or gate for the wind, the time, the occaſion.

True Honeſty is a right, firm diſpoſition of the Will to follow the counſel of Reaſon: It is an active, valiant, manly and effectual Goodneſs that is required in us; which is an eaſie and conſtant affection towards that which is good, right, juſt, according to Reaſon and Nature. Every Man therefore ſhould be, or deſire to be, an Honeſt Man, becauſe he is a Man; and he that takes no care to be ſuch, is a Monſter, and renounceth himſelf. I would have my honeſt Man (ſaith a Heathen) never to conſent to any thing that is evil; theſe are things inſeparable, (that is to ſay) to be, and to be willing to be, an Honeſt Man.

And alſo that honeſt Heathen *Socrates* tells us; That an honeſt Man may ſuffer evil, but will never do any: for it is not permitted at any time for a Man to leave Vertue and Honeſty, and therefore away with all Injuſtice and Wrong, all Treachery, Diſloyalty, Rebellion and Treaſon. Indeed, all Paſſion of Choler, Envy, Hatred, Avarice, Concupiſcence, and Self-love (ſaith one) is the deadly poyſon of the Judgment, and of all good Underſtanding: and every Man's particular Profit and Intereſt, is the worſt poyſon of true Judgment and Affection.

It is a happy thing (ſaith *Plato*) for a Man to go through his private Affairs, without Injuſtice. Perjury and Treachery is, in a certain ſence, more baſe and execrable

crable than Atheiſm: for it is a leſs ſin to contemn God, than to mock him. As an honeſt Man never wrongeth any one, ſo I would have an honeſt Man (ſaith he) never to conſent to any Evil; for you ſin twice, when you do but humour him that doth evil, which an honeſt Man never doth. And that to do good where there is danger and pain, is the part of an Honeſt Man, and of Vertue and Goodneſs: But there muſt (ſaith Monſieur *Charron*) be, to make my Honeſt Man compleat, the Grace of God, whereby his Honeſty, Goodneſs and Vertue hath life, and is brought forth in his due time, and receiveth its laſt and perfect portraiture. And as there is nothing, doubtleſs, to be preferr'd before bodily Health, but Honeſty, which is the Health of the Soul; ſo alſo it is the beſt Policy and Good-Husbandry, to ſow good and honeſt Actions; for then a Man may expect an harveſt anſwerable: For (as *Socrates* ſaid) the Juſt Man and the Happy Man are all one. And indeed, the ſaid excellent Author aforeſaid, Monſieur *Charron*, further diſcourſeth to us; Honeſty is far more worthy, firm ſtable and amiable than Profit, which in a moment vaniſheth. And he further ſaith; That Juſtice in general, is the giving to every Man what of right belongeth to him. And that great Philoſopher *Heraclitus* adviſeth us, above all things, to combat Injuſtice and Wrong, and to ſuppreſs it with all our might, as we would do the moſt devouring Fire. And it hath been obſerved, above all, for a Man to wrong and injure the Innocent, is to wrong God himſelf. And herein eſpecially it is the part of a generous Mind to take part with the weaker Side, and to ſuccour the Afflicted.

A late worthy Author tells us; He that will mark it well, ſhall find not only more honeſt People, but alſo thoſe more excellent in all kind of Vertue, among thoſe that know little, than among thoſe who know moſt; and therefore it hath been complained of in the world,

world, that ſimple and open Vertue was turned into obſcure and crafty Knowledge; and that in truth, Atheiſm, Error, Sects, and all the troubles of the world, have riſen from the Men of Art and Knowledge, as the wiſe *Seneca* long ſince obſerved and complain'd of? *viz.* That when Men came to be learned, many times, they ceaſed then to be morally honeſt and vertuous. But this, certainly, is from the abuſe of Learning and Knowledge, which are in themſelves a great benefit and advantage to Humane Nature.

It was an excellent and noble Character that was given of that great Lawyer and Judge, Sir *John Fineux*, in King *Henry* VIIIth's Reign; That he hated nothing but what was Diſhoneſt, he feared nothing but was Ignoble, and loved nothing but what was Juſt.

And it is related alſo of that Excellent, Learned and Valiant Knight, Sir *Philip Sidney*, in Queen *Elizabeth's* Reign; That he taught *England* the Majeſty of Honeſt Dealing, and the Intereſt of being Religious; and that he found no Wiſdom without Religion and Honeſty. And it was further ſaid of him; That none was more fearful of doing Evil, and none more reſolved to ſuffer in a juſt Cauſe. For (as it hath been well obſerved) a good Conſcience breeds great Reſolution, and an innocent Soul is impregnable. Accordingly is that Saying of *Horace*, of a Vertuous and Honeſt Man; *Juſtum & tenacem propoſiti virum*, &c. (*i. e.*) He is ſuch whom neither the Madneſs of the People, the Heat of the Rabble, calling for an evil thing, nor the Face of a Tyrant menacing and commanding it, can ſhake his vertuous ſtedfaſtneſs; who is, I may add, *ſemper idem*, always the ſame honeſt Man, and ſtands fixed as a Rock in a tempeſtuous Sea. And in truth, Honeſty, Integrity and Fidelity was accounted by the wiſe Heathens to be the great Pillars which ſupported the Univerſe, and without which, no Kingdom or Government could poſſibly ſubſiſt;

fiſt; and they always looked upon ſuch Perſons who once had abandoned their Honeſty and Fidelity, to be no other but as noxious Animals (as Wolves and Tygers) fit to be hunted out of the World by all Mankind. As alſo it is very wiſely obſerved; That Fidelity and Honeſty was like Life; which when it is once gone and parted from the Body, never returns again. It hath been obſerved alſo; That the firſt commitment of a Wrong, uſually puts a Man upon a thouſand Injuries to ſupport that one.

And it is further truly obſerved; That Simplicity and Truth is a great and wiſe thing, but Cunning and Deceit is mean and fooliſh: As alſo that proverbial Saying truly inſtructs us; *viz. That Froſt and Fraud may hold for a time, but they will both of them have dirty ends.* And accordingly while the little Policy and Tricks of crafty Men expoſe them at laſt to Ruine and Deſtruction, Integrity will be its own Security. No wonder then the wiſe Heathen *Seneca* cries out; *O quantum mali eſt nimium ſubtilitatis!* (*i. e.*) O what a great evil is too much Subtilty!

Now, let all honeſt Men be encouraged; that altho' the world ſhould become ſo much Knave, that it ſhould become a vice to be honeſt; yet (ſaith a worthy Author) Let us conſider, that he that is entirely and genuinely honeſt is the Figure and Repreſentation of the Deity, will draw down a protection againſt all the Injuries of any that ſhall dare to abuſe it. And therefore it was long ſince reſolved on by the wiſe Heathen *Antiſthenes*; That it is better with a few good Men to fight againſt an Army of bad, than with ſwarms and ſhoals of bad men to have a few good men his enemies.

And let us take a ſhort view of the true and proper Effects of our Holy Chriſtian Religion in the Primitive Times, (as a late worthy Prelate of our Church informs us from *Minutius Felix*,) *viz.* he thus ſpeaks of them;

them; He that is careful to preſerve his Innocence, honoureth his Lord: He that obſerves Juſtice in his Dealings, offers a Sacrifice to God: He that abſtains from Fraud, preſents a Peace-offering; and he that relieves his Neighbour, brings an ample Expiation: Theſe are our Sacrifices, and theſe the Solemnity of our Devotion; and with us, he paſſes for the moſt religious Man, that is moſt honeſt. —— In ſhort, ſaith he, they knew no other terms of Salvation, but the habitual Practice of Piety and Devotion, of Juſtice and Honeſty, of Mercy and Charity, of Humility and Meekneſs, of Temperance and Sobriety, of Continence and Chaſtity, of Obedience and Subjection to Government, of Unity and peaceable Diſpoſitions among themſelves; but above all, of Heavenly-mindedneſs and Contempt of the World; and although they made allowance for the Lapſes and Infirmities of Humane Nature, yet they look'd upon a Chriſtian that was habitually vicious, as the groſſeſt of contradictions. And now may we not truly cry out and ſay, *Aut non eſt Evangelium, aut nos non ſumus Chriſtiani*, (*i. e.*) Either this is not the true Deſcription of our Chriſtianity, or we now in our days are not Chriſtians. Thoſe that reſt to their own Principles of Chriſtianity, may hemſelves with this Conſideration; That Inte aſts Power, & Plainneſs ſurvives Policy; a nobl r Vertue is laſting. And alſo that Vertue and Integ cannot lie long hid or ſuppreſt; for the time will come that ſhall raiſe it again, (yea, after it is buried,) and deliver it from the malignity of the Age that oppreſſeth it. Immortal Glory is the ſhadow of it, and keeps it company whether we will or no.

Honeſty (ſaid *Zeno*) is the chief part of Good; and that an Honeſt Life is the Happy; for that rejoices in the preſent, and fears not the future. And a worthy Chriſtian Author tells us; That Light is not more inſeparable from a Sun-beam, than Peace and Pleaſure

ſure of Soul is from a ſtate of Purity, Integrity, and Honeſty of Mind and Heart; which Chearfulneſs of Heart is their Duty, and which the Pſalmiſt exhorts them to, *Pſal.*33. 1,2. *Rejoice in the Lord, O ye righteous, for praiſe is comely for the upright*: For, *he loveth righteouſneſs and judgment.* And why may not I here mention that great piece of the Happineſs of Mankind, *Friendſhip*, as an attendent upon *Honeſty*; when, as the wiſe Heathen, *Antiſthenes*, tells us, That Honeſt Men are all Friends? And I heartily pray, that we may all in this Nation become Honeſt Men, that ſo we may be all Friends; which doubtleſs would be our greateſt Happineſs and Welfare.

Doubtleſs, there is a great deal of truth in that brief Motto of that Religious Emperor (as *Grotius* calls him) *Matthias*; *Concordia lumine major*, (*i.e.*) That Unity and Concord is a greater Bleſſing than Light and Knowledge. And may I not therefore uſe the words of a late worthy Author; What more deſirable thing could it be, to ſee but a few at leaſt to pay that regard to this bleſſing of Friendſhip as it deſerves; and that a few inſtances would certainly be ſome comfort in th[illegible]rable Age wherein we live, when the Vices and [illegible] of Mankind ſeem to have baniſht it almoſt qui[illegible]f the world.

To conclude: What ſh[illegible]y? when Chriſtians in our days come ſo fa[illegible] Heathens in Integrity and Fidelity, whom [illegible]ſge come ſhort of Heaven? yea, when they [illegible]: even ſinned away all ſenſe of Sin, and loſt the diſtinctions between Good and Evil? It hath been obſerved, That the Eye that Sin ſhuts, Pain opens. God grant our preſent Sufferings may be medicinable to us, that ſo *our iniquities may not be our ruine.* And doubtleſs, a true and hearty Repentance would be one of the greateſt pieces of *Good-Husbandry* we could pitch upon, and the wiſeſt and beſt way to promote our great Intereſt and Safety. Which God in mercy grant to us. *Amen.*

FINIS.